THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens and give ear O earth: For the Lord hath spoken.—ISAIAH i, 2.

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TOBACCO.

READ BEFORE THE MUTUAL IMPROVEMENT ASSOCIATION OF THE NOTTINGHAM BRANCH ON SATURDAY, SEPT. 10, 1887.

THIS plant, on account of its peculiar properties, has occupied the attention of scientists and the medical faculty for some time, and the opinion of the majority is, that it possesses poisonous qualities which are highly injurious to the human system. It therefore behooves all rational persons to examine its nature and the effect it has upon them.

The plant *nicotiana tabacum*, commonly known as tobacco, is a herb of the same order as henbane, belladonna, thorn apple, etc., and is known as a powerful vegetable poison. There are between thirty and forty varieties growing in almost all the countries in the temperate regions. It is largely cultivated in the State of Virginia for home consumption and exportation. It grows to a height of from three to six feet, having large pointed leaves which are carefully dried for sale; and to show the enormous cultivation of this plant, England alone consumes nearly £16,000,000 worth yearly, which is principally imported from the United States.

It is a matter of doubt which country is the home of this plant, but it was unknown to Europe until the discovery of America. It was first smoked in England by Sir Walter Raleigh, and notwithstanding all that King James and others of his time wrote against its use, and the enormous duty he caused to be levied upon it, the article grew rapidly into favor in England, as it did, strange to say, in all civilized countries.

Nicotine, the essential principle of tobacco, is extracted from the plant by chemical processes, and it is said to be capable of destroying life sooner than any poison excepting prussic acid. In smoking the weed this poison is absorbed by the mucous membrane of the mouth and taken into the blood, which carries it into every part of the system, and in those systems not accustomed to it, will produce faintness, sickness, and nervous prostration, the effects of which are sometimes felt for several days.

The writer once took a walk with several youths of his own age to a

small village outside of Nottingham, and on the homeward journey he, with the rest, must have a cigar. This being his first attempt, he felt very proud. Scarcely had he smoked a third of it, however, when he was seized with violent vomiting and nervous prostration. The effect of that cigar was felt for several days, and the sufferer decided that it would be as well to let such things alone.

Great prostration and vomiting has been produced by placing on the hand a strong effusion of tobacco. Such is the effect of this powerful nicotine that one drop placed upon the tongue of a dog has proved sufficient to cause death. Soldiers have frequently disabled themselves by placing soaked tobacco under their armpits. The tea of tobacco, when applied to the pit of the stomach, has been known to cause convulsions. The blood is also greatly thinned by its use and diminished in vitality. Upon the perfect condition of the blood depends the healthy action of every part of our bodies, and can we expect that this poisonous nicotine will circulate with it without producing serious consequences? By its use the complexion is rendered sallow; the digestive organs are disordered, for it paralyzes the nerves and muscles of the stomach, and produces an excess of saliva in the mouth. This saliva is not a fluid easily replaced, but a chemical secretion necessary to assist digestion. Now the habit of smoking and chewing is conducive to spitting, and the fluid that should enter the stomach is thrown away, thereby preventing the proper digestion of food.

The effect upon the nerves is equally painful to see; for we find that it weakens them, and favors a careless state of existence. Many smokers have become partially paralyzed, and are often subject to nerve tremors, which to remedy they will have recourse to strong stimulants. The famous Dr. Rush says that smoking renders simple fluids almost tasteless. Hence the recourse to brandy to supply the want. It has also been asserted that if a person has smoked or chewed long, if he is not a drinker he soon will be, as the use of tobacco drys up the natural secretions and creates a desire for stimulants.

Men themselves set their children the habit; they smoke frequently in their presence, and when they grow up they act like their fathers. After a while these sons in turn become parents themselves, and the sins of the fathers fall upon the children. It is a well known fact that the children of smokers and drunkards are weakly, vitiated, and poorly developed. This habit has a greater effect upon children than is generally supposed; and the evils have been transmitted from father to son until the human race is deteriorated in its strength and power of endurance. The laws of nature are the laws of God, and no man can violate them without injury to himself and his progeny.

When we see a man reeking with the fumes of tobacco, and its accompanying vice, drink, and reflect that he is in the image of his Creator, can we say this tobacco is not injurious? It brings him down to the level of the beasts, being a slave to his own appetite, and the cause of misery to those associated with him in the family relationship. Often is the wife and children debarred of some of the necessities of life to satisfy the unnatural cravings of the husband.

The evidence produced shows that tobacco is an active poison, which will produce distressing and fatal diseases, and as a medicine cannot be relied on, and is rarely necessary. Men will point us to the almost universal use of this herb, but it is no proof that it is beneficial to the human family for that reason. Every nation has its vices. The Englishman likes his beer and tobacco; the Frenchman his cigarette and wine; the German his pipe and beer; the Russian his rooka, and the Chinaman his opium; but we do not justify these nations in their vices when we see the awful effects they have upon them.

Smokers will use as an argument in its favor that tobacco will retard combustion, or the waste of the system. Now when we reflect that combustion is a natural result of life and activity, anything preventing this is contrary to the laws of health and

should be avoided. Persons will often satisfy themselves with the idea that moderate indulgence is safe for them; that they are their own masters, and in no danger of becoming slaves to the habit. But no one has a right to tamper with evil or enter into temptation. Even admitting there is no danger, they become stumbling-blocks to others. No habit is so easily propagated as that of smoking; it takes root with youth almost always from the example of others.

Chewing is considered to be an American habit, though it is very prevalent in England. The use of tobacco in this form causes an unusual amount of saliva in consequence of the irritation of the glands, and the evils arising from a waste of this fluid, which have already been named, follows, to say nothing of the habit of spitting it produces, which is a terror to all good house-keepers.

Snuffing also belongs to tobacco. Snuff is made of tobacco, powdered and mixed with finely ground glass, etc. This reaches the olfactory nerves, and in time irritates the delicate lining of the brain. It is said that Napoleon the Great shortened his life by the excessive use of it.

Among the evils arising from the habits of smoking, chewing or snuffing, we may enumerate dyspepsia, decayed teeth, a sallow complexion, blindness, together with numerous nervous disorders.

Now the Lord has expressed Himself very definitely on this subject to the Prophet Joseph Smith. We shall find in section 89 of the Doctrine and Covenants: "And again, tobacco is not for the body neither for the belly, and is not good for man; but is an herb for bruises and sick cattle, to be used with judgment and skill." We notice, also, in the last epistle from the First Presidency of the Church, that they speak very plainly against the habit of cigarette smoking among the youth in Zion. This a 'monition is equally applicable to those who indulge in the same habit in these lands. The fact that the use of tobacco is condemned both by the voice of God and of His servants, should decide any Latter-day Saint as to its use, and it should be a positive disgrace to him to be seen using this weed. It is the duty of the Saints to cultivate the Holy Spirit, but how can they expect it to dwell in smoky, unclean temples? The Saints also pray for knowledge and understanding, but can they expect this if they blunt their nerves and darken their minds by the use of this weed? The Lord will hold us more responsible than the world, because He has revealed His mind and will to us; and those who know His will and do it not, will be punished with many stripes.

Let us endeavor to shun the appearance of evil. Let us show to all mankind that we are children of the light, by shunning all their vices and habits. Let us cultivate that which is good and pure and calculated to elevate our natures, and bring ourselves nearer to that standard God designs us to attain to, that in the end we may gain the reward we have set out for—namely, eternal life in the kingdom of our Father and God.

JOHN WELLS.

THE CHURCH AND CHURCH LEADERS.

THE death of President Taylor has caused the newspaper editors and others to indulge in all manner of speculation as to the effect his departure will have upon the Church. Every event of this kind is hoped by many to be a means that will lead to the overthrow of the Church of God. Already men are indulging in theories as to who shall succeed him, and some go so far as to assert that there will be division among the leaders and perhaps quarreling for his place. If this were the work of man, there might be danger of such a result. If the men who stand in high places in the Church had any other ambition than to do the will of God and to labor as He directs, then there might be contention for leadership. But

this is God's work, and His servants know that He has the supreme direction of all its affairs. A man that will not labor in any place, however humble, to which God may direct him, is unworthy to be His servant. A man who desires and seeks for prominence, and to occupy a prominent place, furnishes the best of evidence that he is unfit for the position for which he seeks. Men who understand the responsibility of the Priesthood shrink, like Moses did, from taking it upon them. They comprehend to some extent the greatness of its duties, and being conscious of their own unworthiness and unfitness to discharge them, do not push themselves forward to assume them. It is in this respect that the world fail to understand the work of God, or to understand the conduct of His servants. They measure this work and those who are engaged therein by their own standards, and therefore fail to form a just conception of it or of the people, and their opinions concerning them and their actions are always wide of the mark.

One of the greatest reasons which the enemies of the Church had in attempting to destroy the Prophet Joseph, was the feeling that if they could be successful the work of which he was the earthly head would tumble to pieces. No doubt appeared to cross their minds in regard to the success of this villainous scheme. The repeated imprisonments to which he was subjected, the fierce attacks which were made upon him, all had their origin in a desire to cripple him and destroy his influence, thinking thereby that it would have the effect they desired upon the Church and the system of religion.

Joseph and Hyrum were slain—one the Prophet and the other the Patriarch of the Church. But it seemed as though the work of God rolled forth in greater power and increased strength after their deaths than it had before. Certainly a wonderful expansion followed. The journey across the plains and the settlement of Salt Lake Valley made the Church world-renowned. The eyes of the people of all nations were directed to the Rocky Mountains. They looked with amazement upon the spectacle of a people driven by religious persecution across trackless plains and deserts, settling in a wilderness of which but little or nothing was known. No exodus or great movement since the days when Moses led the children of Israel out of Egypt seemed so marvelous, in all its aspects, as the expulsion of the Saints from Illinois by mob violence, stripped of their earthly possessions, and destitute of even the necessaries of life, and their succeeding in making these valleys habitable for man.

It might have been thought that such experience would teach the world the folly of endeavoring to destroy a religion by such methods as were used against the Latter-day Saints. But if they were impressed by them, they were soon forgotten, and now for a series of years our enemies have resorted to the same tactics and have subjected us to attacks of a most violent character.

The last few years of President Young's life rivaled the early scenes of persecution in which Joseph had to suffer. He was made the target at which every shaft was aimed, and he was annoyed and harassed in every possible direction. His name was so prominently known throughout the world, and he was credited with so much ability and genius, that men were unconscious that it was "Mormonism" that had made him instead of his creating "Mormonism;" and expressions were frequently made to the effect that if he died the Church of Jesus Christ of Latter-day Saints would receive a heavy blow, and perhaps be shattered and the system fall to pieces.

Yet the Lord showed that He was able to fulfill His promises to His people, and that His work was not dependent upon man.

It is now nearly ten years since President Young's death, and though the people have had to contend with adverse circumstances and with the rancorous hatred of prominent men, "Mormonism" is to-day a greater power in the earth than it was prior to the death of the Prophet Brigham.

We mourn to-day the loss of a mighty man—a man upon whom all

who knew him, and who loved the work of God, relied. He has literally been a tower of strength in the midst of the people. But much as he will be missed, the work of God will still roll on, and every promise that has been made will be fulfilled.

The Priesthood still remains on the earth. The keys thereof are still held in the flesh. It does not require an angel to come from heaven to bestow necessary authority. That authority is here. God restored it when He sent His servant John (known while in the flesh as John the Baptist) to bestow the Aaronic Priesthood upon two men whom He had selected to be His servants, and when He also sent three apostles — Peter, James and John — to bestow the Melchisedec Priesthood upon the same two individuals. Though blood has been shed, and the lives of men have been cruelly sacrificed for the purpose of arresting the progress of truth and the increase of righteousness in the earth, God, in His infinite wisdom, has not permitted all who have borne His authority to be slain or to die; neither has He stopped the channel of communication between Himself and His Church.

The death of the Prophet Joseph was so unlooked for that many felt as though the medium of revelation between the Creator and the Church had gone. But while this was so, so far as the Prophet Joseph was concerned, the channel of communication was not closed. Revelation still came from the heavens to the earth; and this Church has been led by those revelations from the day Joseph departed until to-day, when His servant John lies cold in the embrace of death. And though he has been taken from us and we mourn his loss —the loss of the trusted friend and father, the wise counselor, the valiant chieftain — God still bestows His power, still makes manifest His mind and will, still causes His Holy Spirit and the gifts thereof to descend upon His faithful children, and gives to His servants the necessary wisdom and endows them with the necessary qualifications to guide His people in that path which they must pursue in order to achieve the high destiny which He has in store for them.

The world will see, whether it believes it or not, whether it profits by the lesson or not, that this Church of Jesus Christ of Latter-day Saints is not built upon man. It is built upon the sure rock which God has provided, and it cannot be moved by all the assaults of earth and hell!

Year by year the grand structure which was founded fifty-seven years ago is being reared. That structure is imperishable. It will continue to grow in beauty, in symmetry and in glory, until it shall be perfected by the appearing of our Lord and Savior Jesus Christ. The heavens have received Him; but the day must come when the heavens must open and He will descend in power and great glory. This latter-day work has been established for the purpose of preparing the people for the coming of our Lord, and preparing the earth and its inhabitants for the judgments which God has said shall be poured out upon the wicked.

There is before us the most glorious prospects. If the Latter-day Saints live so as to enjoy the Spirit which God has promised, and which He has bestowed upon the faithful, they will see by the eye of faith, in the midst of their deep affliction, every cause for thanksgiving and praise and rejoicing. The pathway may be hedged with difficulties, but it is nevertheless a sure path, and it leads to triumph. God will remove from it every obstruction — *Topics of the Times.* — *Juvenile Instructor.*

BEECHER AND INGERSOLL.

HENRY Ward Beecher, whose death was but lately recorded, was one of the most eminent divines of his day. His great knowledge and eloquence gained for him large audiences wherever he was pleased to speak, and though he professed no belief in the doctrines of the Latter-day Saints, he

took occasion in several of his sermons to enlarge upon ideas which the Lord revealed through the Prophet, Joseph Smith, and which were considered extremely heterodox at the time of their first proclamation to the world.

Beecher was undoubtedly far in advance of modern preachers in his theories and beliefs. He was also far above the prejudices so common to preachers of the sectarian churches when the "Mormons" are in question, and he desired to see this people left free to worship God according to the dictates of conscience, for he recognized many of the superior qualifications possessed by them. That he was a hard student and persistent worker in his profession we cannot but admit, and we must allow him some degree of sincerity in the cause he espoused. Though subject to weaknesses, Beecher was withal a great man.

Colonel Robert Ingersoll, as eminent in his way, perhaps, as the great Brooklyn divine, is a reviler of religion, a disbeliever in God, a scoffer of sacred things. Fair though he may be as a man, and eloquent and powerful as an advocate, he is still without that sacred and holy influence which makes all mankind feel as brothers. Though learned and smart, his contempt and disregard of holy things sinks him in the estimation of his fellows. This may be said, however, to his credit, that he is neither a sycophant nor a hypocrite, and the manly stand he has more than once taken in favor of fair play to all persons of every class is deserving of the highest praise.

It happened one day that these two great men met each other in the company of several other noted intellectual persons. Various topics of interest were brought up for discussion and were treated in a decidedly pleasing and instructive manner, but religion seemed to be purposely avoided. The noted infidel was too polite to introduce it, and the powerful divine held it too sacred to offer it for the attack of an unbeliever and scoffer. Finally, however, one of those present, desirous of seeing a tilt between Ingersoll and Beecher, mentioned the former's position on religious affairs Instantly the infidel began to defend his views and indeed grew eloquent in speaking of what he was pleased to call his "honest convictions."

Several of those present made replies to his utterances, but contrary to the general expectation Beecher remained silent, with his thoughts apparently upon some other subject, until the person who had introduced the subject turned to him and said:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied:

"Nothing; in fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to-day I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll—"yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires

an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.—GOAH.

NATURE'S MIND-CURE.

NATURE has a wondrous power of ministry to a mind diseased, and through avenues of sense can reach and touch and heal the soul. If there are times when grief is too new and its pangs too poignant, or when anxiety presses too urgently, for us to find relief in calm communion with the world of unconscious life about us, and we need a human voice to speak and a human hand stretched out to help us, yet there are seasons of very real and special trouble, when nature may give a sore and wounded spirit a comfort all her own. Pure joy, whatever its source, is a healing essence, and the gladness arising from the perception of beauty is nature's oil and wine for the soothing and strengthening of our souls. She has infinite means at command, and stores up delights in things small as well as great, so that none need be without them. Nature's cure is very helpful, when the patient is suffering from that complaint which may be dignified as the dejection to which poets write odes, or called in homely phrase "the blues," a really serious affliction when it tends to become chronic. I believe it is wiser, when we are seeking nature's aid and comfort, not to analyse our impressions, but to take them as she gives them, in their wholeness and simplicity. Do you ask what it is that charms you in the grouping of those trees on yonder hillside, or why it is you find pleasure in the soft rush of these feathery meadow grasses before the pursuant breeze; the fact of delight is enough; accept it and be thankful. Cheap and accessible as this nature-cure seems, yet after all it is not to be had but upon conditions. Few persons are without some feeling for the beauty of the external world, but it is one thing to admire nature as a superficial acquaintance, and another to know and love her dearly as an intimate and friend; and it is only those who have given her their eyes, their time, their heart, to whom she in turn will give the consolation of her joy. Like all our worthiest loves, this love grows in us by loving, and the enjoyment that in youth was mainly sensuous becomes in riper years a closer, more intense, and spiritualised passion. We cannot hope wholly from "outward forms to win the passion and the life whose fountains are within." But the outward form ceases to be merely such to one whose soul's eye has been opened to vision of the divine within the natural life.

"O world as God has made it, all is beauty
And knowing that is love, and love is duty."

Such is the message nature brings to Browning, and others too have heard it and found it authentic. We know and feel, though we cannot demonstrate it to be the deaf and blind of soul, that beauty is joy, and joy is, because it must be, at the heart of things. Love gives the beauty and the joy, and makes the spirit of man to feel them, and to answer love's free service.—*Atlantic Monthly*.

Most things in life that are worth having at all have to be sought and pursued, if they are to be captured and held fast. Neither fortune nor pleasure knocks persistently at any man's door, but each has to be at the least looked for up and down the street and invited in if it is desired to entertain either.

It is no great matter to live lovingly with good-natured, humble, and meek persons; but he who can do so with the forward, wilful, ignorant, peevish, and perverse has true charity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 10, 1887.

CONFISCATION OF CHURCH PROPERTY.

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It would seem that as the time draws near for the trial of the suits brought against the Church in the Utah Courts for the property it now holds in excess of $50,000, which by the late Edmunds law escheates to the United States to be used for the benefit of public schools—public interest is more or less aroused to a discussion of the law, and some anxiety is expressed as to the effect its inforcement may have on other denominations. A correspondent to the *Deseret News* quotes the following piece of satire from the Sequachee *Sun*:

> Would it not be a good thing for the United States to take charge of all the church property in the country, and appropriate it strictly for the benefit of the public schools?
>
> The Government has as much right to confiscate the property of the Methodist or Baptist churches as it has the Mormons.
>
> Wipe out the Mormons first; then pitch into the Baptists, and the Mormons will aid in their downfall out of revenge. When the Mormons and Baptists are no more, pick up some of the rest.
>
> It will be just as constitutional as what is now being done with the Mormons. Wiping out Mormonism is a good precedent for future legislation. The ice had to be broken somewhere in order to take away personal liberty and enslave the people.
>
> The liberties of a people are never taken all at once. Legislation of this kind begins on some weak body, and gradually uses one faction against another until all are made slaves.

To this the *News* correspondent adds:

> It is well known that the Catholic, Methodist and Presbyterian churches in Utah, respectively, own property away beyond the congressional limit ($50,000) of the anti-"Mormon" law of 1862. The *Tribune* of the 30th ultimo makes the Rev. Dr. Iliff say that in 1882 the property belonging to the Methodist Church was valued at $68,000, and that now its value is $119,000; and without doubt the Catholic Church property in this Territory is double this sum; nor is it presumable that the property of any one of the great churches of Washington, D.C., where the $50,000 limit law applies with the same force as in Utah, is within the congressional inhibition.

We suppose it was unknown to the Congress that enacted the law under which the confiscation of "Mormon" Church property is to be effected, that other churches, both in Utah and the District of Columbia, would be liable to suffer also. Congress throughout has been reckless in passing laws to

strike down the liberties of the "Mormon" people, quite oblivious of the great truth of political science, that special legislation trampling upon the liberty of any portion of the people within a government, be they ever so much despised by their fellows, is mischievous in its character, and will return to plague its inventors. Political fabrics called governments are so constructed that if the rights and liberties of one portion of its citizens can be trampled under foot by the prevailing power, then no one's liberties within that government are secure—especially is this true of governments controled immediately by the people, as is the case with the United States. The populace is ever fickle. To-day it mourns a Cæsar slain; to-morrow it votes a monument to Brutus. To-day in the United States popular sentiment is aroused by misrepresentation to a bitter prejudice against the "Mormon" Church, and clamors for its destruction. To satisfy that unreasoning clamor, Congress has enacted the law deciding that certain principles of its faith are not religion, and, furthermore, has disincorporated it, and set itself at work to wind up its affairs, taking charge of its property and applying it to purposes different to that intended by its rightful owners. We cannot help saying in passing, that to see the absurdity and infamy of the whole proceeding one has but to state the case.

But let no one imagine that this oppression—this vile piece of robbery by legislative enactment, will spend its mischievous force upon the "Mormon" Church alone. What assurance have Catholics that they will not be the next victims? And if portions of the "Mormon" faith can be passed upon, and a decision reached that it is not religion, the Church disincorporated and its property confiscated, what is to prevent the Catholics or any Protestant sect being treated in the same manner, whenever the popular wrath shall select them for the sacrifice? And will not the very laws now enacted against the "Mormon" Church and people afford convenient precedents upon which to base a justification for acts of a similar character, only directed to the destruction of other religions?

Despise the Saints how they may, neither the government nor the people of the United States can afford to invade their liberties, for they are so entrenched behind the bulwarks of the Constitution of that country that they must needs trample upon the sacred guarantees of that heaven-inspired instrument to reach them—an act of sacrilege the United States can ill afford to perpetrate, since it would be taking the key-stone from the arch of the Temple of Liberty, and the whole structure would be endangered. R.

A PROPHECY AND ITS FULFILLMENT.

UNDER the caption, The American Civil War, the *Cincinnati Commercial Gazette* publishes some very interesting statistics relative to the number of men killed in the late Rebellion in the United States. As the statistics bear upon one of the most remarkable prophecies made by Joseph Smith, they cannot fail to be of interest to the readers of the *Star:*

Official returns show that about 2,653,000 soldiers enlisted during the war in response to the successive calls of President Lincoln, and that of this number 186,097 were colored

troops. Reports show that the Northern and Southern armies met in over two thousand skirmishes and battles. In 148 of these conflicts the loss on the Federal side was over 500 men, and in at least ten battles over 10,000 men were reported lost on each side. The appended table shows that the combined losses of the Federal and Confederate forces in killed, wounded, and missing in the following engagements were:—Shiloh, 24,000; Antietam, 18,000; Stone River, 22,000; Chickamauga, 33,000; McClellan's Peninsula campaign, 50,000; Grant's Peninsula campaign, 140,000; and Sherman's campaign, 80,000.

Official statistics show that of the 2,653,000 men enlisted, there were killed in battle 44,238; died of wounds, 49,205; died of disease, 186,216; died of unknown causes, 24,184; total, 303,843. This includes only those whose death while in the army had been actually proved. To this number should be added, first, 26,000 men who are known to have died while in the hands of the enemy as prisoners of war, and many others in the same manner whose deaths are unrecorded; second, a fair percentage of the 205,794 men who are put down on the official reports as deserters and missing in action, for those who participated in the war know that men frequently disappear who, it was certain, had not deserted, yet could not be otherwise officially accounted for; third, thousands who are buried in private cemeteries all over the North who died while at home on furlough. The dead are buried in seventy-three National cemeteries, of which only twelve are in the Northern States. Amongst the principal ones in the North are Cypress Hill, with its 3,786 dead; Finn's Point, N.J., which contains the remains of 2,644 unknown dead; Gettysburg, Pa., with its 1,967 known and 1,608 unknown dead; Mound City, Ill., with 2,505 known and 2,721 unknown graves; Philadelphia, with 1,909 dead; and Woodlawn, Elmira, N.Y., with its 3,990 dead. In the South, near the scenes of terrible conflicts, are located the largest depositories of the slain:—Arlington, Va., 16,264, of which 4,319 are unknown; Beaufort, S.C., 9,241, of which 4,493 are unknown; Chalmettee, La., 12,511, of which 5,674 are unknown; Chattanooga, Tenn., 12,962, of which 4,963 are unknown; Fredericksburg, Va., 15,257, of which 12,770 are unknown; Jefferson Barracks, Mo., 11,290, of which 2,900 are unknown; Little Rock, Ark., 5,602, of which 2,337 are unknown; City Point, Va., 5,122, of which 1,374 are unknown; Marietta, Ga., 10,151, of which 2,963 are unknown; Memphis, Tenn., 13,997, of which 8,817 are unknown; Nashville, Tenn., 16,526, of which 4,700 are unknown; Poplar Grove, Va,, 6,190, of which 4,001 are unknown; Richmond, V., 6,542, of which 5,700 are unknown; Salisbury, N.C., 12,126, of which 12,032 are unknown; Stone River, Tenn., 5,602, of which 288 are unknown; Vicksburg, Miss., 16,600, of which 12,704 are unknown; Antietam, Va., 4,671, of which 1,818 are unknown; Winchester, Va., 4,559, of which 2,365 are unknown. In all, the remains of 300,000 men who fought for the stars and stripes find guarded graves in our national cemeteries. Two cemeteries are mainly devoted to the men who perished in the prisons of the same name —Andersonville, Ga., which contains 13,714 graves, and Salisbury, with its 12,126 dead, among which 12,032 are unknown.

If to the 303,843, given as the total number of Union troops whose death while in the army was actually proved, be added, as the *Gazette* suggests, first, 26,000 men who are known to have died while in the hands of the enemy as prisoners of war; second, many others whose death was not recorded; together with a fair percentage of the 205,794 put down on the official reports as deserters and missing in action—the loss on the Union side in the Rebellion will not fall far short of half a million.

The loss on the side of the Confederates in battle was equal if not greater than that of the Federals; and from sickness much greater, since the Confederate armies were neither clothed, fed or sheltered so well as were those of the Union; we may be very certain, therefore, that the war of the Rebellion resulted in the loss of a million lives.

On the 25th of December, 1832, the Prophet Joseph Smith predicted that a rebellion would begin in South Carolina, "which would terminate in the

death and misery of many souls;" and truly the figures quoted from the *Gazette* showing the loss in the great conflict, prove the inspiration of the prophecy. The seventy-three National Cemeteries, where sleep so many thousands of the dead, are so many silent yet potent witnesses to the inspiration of the great prophet of the nineteenth century, Joseph Smith.

Let it be remembered, too, that the same inspired man who prophecied of this war of the Rebellion and its results, and the place of its commencement, also said on the same occasion, and in the name of his God, that

> The days will come that war will be poured out upon all nations, beginning at that place. And that with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consummation decreed hath made a full end of all nations. That the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the God of Sabaoth, from the earth to be avenged of their enemies (Doc. & Cov., section 87).

Since one portion of this remarkable prophecy has been fulfilled with such minute exactness, we have every reason to believe that the other portion—that which we have just quoted—will also be minutely fulfilled. That being true, the outlook for existing nations is extremely gloomy.

Yet the present tendency of civilization and the condition of society foreshadow a future equally as gloomy as that foretold by the inspired words of the prophet. Jealousy, deep seated and grim, and not unmixed with fear, exists in every nation. The ingenuity of man is taxed to its utmost limit to invent engines of destruction and means of defense, though the latter inventions have not by any means contrived to offset the mischief of the former. The result is that the nations are prepared to carry on the work of destruction more effectually than ever before within the experience of the human race. Europe is bristling with armaments, and trembles under the tread of marching millions trained and equipped for war, and the mutual jealousies and suspicions of the nations constantly threaten the peace of the world.

The strained relations between the powers of Europe cannot long continue; the tension is too great; there is sure to be a break, and when the sword shall once be drawn the relationship of the nations are such, and their interests so interwoven with each other, that all are very likely to be drawn into the mad vortex of relentless war.

Nor is war the only danger which threatens the security of modern society. There are other, and perhaps more serious troubles. We refer to the restlessness of the lower stratas of society—the conflict between capital and labor—the spread of communism—in a word, we may say that society is more in danger of disruption from the revolutionary elements within it than from open war, be it ever so disastrous. We know this gloomy aspect in the social and political sky of modern times is pretty generally scorned, and men and journals of influence are crying peace! peace! but they will find there is no peace and can be none in the present state of society. We care not what the arguments or hopes of men may be to the contrary, God has declared wars, famines, plagues and earthquakes upon the inhabitants of the earth, and they are as sure to come as that God has made the decree: "And when

Thy judgments are in the earth, Oh Lord, the inhabitants thereof will learn righteousness" (Jeremiah); and then, but not until then, can we hope for peace and a reign of righteousness.

Let the Saints profit by the admonition contained in the prophecy—namely, "Stand in holy places and be not moved, until the day of the Lord come." Make God your friend by keeping His law. Let the Elders keep these things in mind, for it is to warn the nations of these approaching calamities, and to cry repentance to them, that we are here, that they may be left without an excuse in the day of their distress. R.

RELEASE AND APPOINTMENT.—Elder W. H. Hill is released from the Leeds Conference, and appointed to labor in the Nottingham Conference.

ADDRESSES.—The President of the London Conference has changed his address. It is now: Henry Ballard, 11 Chichester Place, Harrow Road, London, W.

The address of the President of the Newcastle Conference will be: John H. Kelson, 7 Headon Valley Road, Sunderland, Durham County.

THE SIXTH COMPANY.—The sixth and last company of this season's emigration sailed from Liverpool, per S.S. *Nevada*, on the 8th inst. There were 129 British, 12 Hollanders, 109 Scandinavians, 12 Swiss and German, and 23 returning Missionaries—Total, 278—under the presidency of Elder Jos. S. Wells, *en route* to the gathering place of the Saints.

ABSTRACT OF CORRESPONDENCE.

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BY letter from Bishop John I. Hart, who had charge of the August Company, and who was returning in consequence of sickness, we learn the following: "After you laid your hands upon me on shipboard and set me apart for the presidency of the company, I felt the blessings of God flow from you to me, and I am happy to say the promise you made me was fulfilled upon my head, insomuch that my health began to recruit from the time I started until I reached our mountain home, for which I feel to give praise and thanksgiving to God my Father. When we reached Kansas City we divided into two companies, I took charge of those traveling over the Union Pacific and Elder Nielsen those over the Denver and Rio Grande railroads. We had one death, an infant belonging to one of the Saints from Denmark. We had a most successful journey, all was peace and pleasant the whole way. I never traveled with a more united company. I presume Elder Thomas has written you all particulars. On our arrival at our destination there were many friends to meet the Saints. I desire to return my sincere thanks to all the Saints and friends I met with in the Bristol Conference for all their kindness to me whilst laboring in that part of the Lord's vineyard, and I thank my fellow laborers for their zeal in endeavoring to assist me in preaching the Gospel and warning the people of judgments to come. I pray the blessings of God to rest upon the faithful Elders from Zion in all their labors and that they may be successful in searching out the honest hearted—the Israel of

God—who would be glad to have the privilege of the knowledge of the Gospel we enjoy if they only could hear it. God bless and prosper the Bristol Conference and His work in all the world, and may the peace and blessings of God be upon and abide with you, Brother Teasdale, and all at "42."

CORRESPONDENCE.

Salt Lake City, Sept. 19, 1887.
President Geo. Teasdale:

Dear Brother,—It is with pleasure I sit down to write you a short account of our journey across the continent. After passing the Custom House officers and being taken by two tugs to Castle Garden, we were then taken by another tug to the Old Dominion Line. We went on board the S.S. *Richmond* and started about 8 p.m., on the 8th, for Norfolk, State of Virginia, and after a very pleasant voyage of about a day and a half, we arrived safe at our destination about 1 a.m. on the 10th, and about 5 o'clock the same morning we got on the cars and started for Kansas City, arriving there about 5-30 a.m. on the 13th. Here the Saints seperated, some going by way of the Union Pacific R. R., the rest by the Atchison, Topeka and Santa Fe R.R. President Hart having charge of the former and Elder J. C. Nielson the latter.

We left for Pueblo about 8 a.m., arriving there about 9 a.m. on the 14th. Here we had to change cars again; taking the Denver and Rio Grande R.R., we started for Salt Lake City, arriving about 8-30 p.m. So after a journey of a little over nineteen days, we arrived safe and sound,

During our travel across the continent we were courteously treated by most of the Railway officials.

Please give my kind regards to Elders McAllister and Roberts, and all at "42," not forgetting a large share for yourself.

I remain your brother in the Gospel of Peace,

C. J. THOMAS, Sec. of Company.

A WONDERFUL METEOR IN MAINE.

AUGUSTA, Me., Sept. 18th.—The meteor which fell somewhere on the New Brunswick border of Maine on Thursday evening last, frightening timid people and astonishing those who were wiser, in size and brilliancy was immense, exceeding by far any meteor on record. Its great size and luminosity are attested by the broad territory which it lighted up, it being distinctly seen over a breadth of country extending more than one thousand miles, from Portland, Me., to Newfoundland.

As seen here it burst forth in all its glory at a point about midway between the zenith and horizon in the eastern heavens, shooting at about an angle of 45 degrees northwards and maintaining its brilliancy until it dropped behind the hills. Its movement was not very rapid, and it was several seconds in passing before the vision. An eye-witness describes it as being "large as a cart-wheel and equipped with a tail thirty feet in length. The nucleus or head rivalled the electric light in brightness, while the brush-like tail was of a pinkish hue."

An Augusta lady, who saw the corruscating wonder, likened it to an incandescent cannon ball falling to the earth. She was frightened and ran to some friends in fear and trembling.

A person residing in the country, near this city, was standing on the summit of a high hill, his back to the east. Without any promonition the face of the earth was bathed in a light of a bluish tint and the whole landscape was revealed to sight, every outline of lake, houses and trees being distinctly visible. He turned about and had an abundance of time to see

the celestial traveler on its flight to earth.

Reports from various country towns are that many of the people were overcome with fear, and some even took refuge in their cellars. Those who did not get a distinct view of the meteor, but saw the light, regarded it as a flash of lightning and listened for the roll of thunder. The fall was two minutes before 8 o'clock in the evening and the sky was cloudless.

In Bangor, seventy miles east of here, this giant stranger was still more prominent and created much excitement. Speculation was rife as to the destination of the stone, and when a Maine Central conductor came down from McAdam Junction, in New Brunswick, just over the State line, and reported that the aerolite had fallen near that station, there was no end of speculation and gossip. He said it struck the earth with great force, penetrating ten feet deep, and that it was red hot. There was a great and general desire to visit the spot, and it was proposed to charter an excursion train for that purpose, but people contented themselves with reading the accounts in the newspaper.

In Rockland, a Maine seaport near the mouth of the Penobscot River, the meteor illuminated the night as elsewhere and the residents were quite certain that it tumbled into the bay.

At sea it was a magnificent spectacle. "I noticed the fall of the meteor," said Capt. E. W. Francis, of the Boston schooner Addie J., "and it is the second one of the kind I have seen within a week."

"Where was the first?"

"We were five miles or so northeast of the Isles of Shoals (not far from Portsmouth, N. H.,) last Tuesday night. I was on the quarter-deck smoking, when I was surprised to see that we were in what I may say was a good deal more brilliant than electric light. It was so light that I could have seen to pick up a pin. The man at the wheel spoke to me and said: 'What lightning that was.' I waited for the thunder to follow the lightning, but heard nothing. Then looking up I saw where the light came from. A great burning something was overhead falling rapidly. I do not doubt from the position in which it was that it fell into the sea, but at a point too distant to be seen or heard by us."

That the meteor fell somewhere between Bangor and Halifax, there can be little doubt. In Bangor it appeared in the east and to Nova Scotia people it was in the west. Many believed that the stone is lying at the bottom of the Bay of Fundy, buried only at high tide, perhaps, as the flats are bare there at low water for a tremendous distance. At Halifax this pyrotechnical display was exceedingly brilliant. The aerolite was seen to move in a southeasterly direction, vanishing at about twenty degrees from the horizon. This would seem to indicate that the meteor was entirely consumed in its mad flight, as the friction of the air would most likely have caused light and heat as long as any substance remained. Another theory advanced is that the aerolite burst and the fragments were scattered in the sea.

At Halifax its appearance was accompanied by a terrific concussion and a sound heard like that of a heavy clap of thunder followed by detonations at intervals for several seconds. People rushed from their houses in alarm, fearing that an earthquake was at hand. Indeed, the earth trembled perceptibly.

Intelligence from St. Johns, Newfoundland, says the great fire ball was distinctly seen there, and after it had disappeared a thin luminous cloud apparently lay at that point in the heavens where it first burst forth. The simple fishermen of the island were many of them terrified, and not a few regarded it as the premonitory sign of the end of the world. The meteor has created much talk and speculation throughout the extensive territory where seen, and it is everywhere agreed that the fiery visitant is an unpleasant phenomenon. It is the subject of convervation on the street and at the fireside, and those who were fortunate enough to see it are kept busy describing it. The dangers from a collision of the earth with another planet are painted by the ignorant in high colors. If big

masses like this are to be precipitated upon the earth's crust without warning, why may not some young planet? reason they.

"I am glad I was miles away from the big rock," said a citizen yesterday, when he read of the meteor's fall.

It would seem this was not the only pilgrim in space which has taken a fancy to visit the East. At Portland, on Saturday evening, another meteor was seen a few minutes after 9 o'clock, and was pronounced exceedingly brilliant. One gentleman who saw it is positive that it fell near the city, and he reports that the city was flooded with light for a brief period, so that he could read a paper which he happened to be holding in his hand. Another man saw the burst of illumination and at first regarded it as an intense display of fireworks. The light was of a bluish-white tint.—*New York World.*

UTAH NEWS.

(Summarized from Territorial Papers.)

On Saturday night, Sept. 10, 1887, Samuel Sharp Walker, a well known member of the firm of Walker Bros., died at his residence in Salt Lake City, aged 53 years.

The Fifty-Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be opened at 10 o'clock on Thursday, October 6, 1887, at the Tabernacle, Salt Lake City.

Professor Harry White has leased the Hooper mansion in the Nineteenth Ward, Salt Lake City, and the building will be used as a boarding school for deaf mutes, an adjunct of the University.

At the Third District Court, Wednesday, September 14, 1887, George Harmon, who pleaded guilty to unlawful cohabitation, promised to obey the law, and was fined $100 and the costs of the prosecution.

On Saturday night, Sept. 10, 1887, about 6 o'clock, a young man, named Arthur Porcher, committed suicide in Salt Lake by nearly severing his head from his body with a razor. Cause, temporary insanity.

In the Third District Court, Sept. 15, 1887, Wm. J. Clark, Esq., was on motion of United States Attorney Peters, admitted to practice as an attorney, and took the required oath. Mr. Clarke has been appointed as an assistant United States Attorney for Utah. He is about 35 years of age, and is from Ohio.

On the morning of September 6, 1887, the Indian Store, at Washakie, the Indian settlement in Box Elder County, was distroyed by fire. The origin of the fire is unknown. The loss is estimated to be over $3,000; no insurance. The store was owned exclusively by the Indians who had labored hard for years to establish a system of trade among themselves.

John Connelly, charged with unlawful cohabitation, appeared in the Third District Court on Wednesday, Sept. 14, 1887, and changed his plea of not guilty to guilty. He stated to the court that he intended to obey the law in the future, and put away his second wife, to whom he was married in 1876. He believed there was a revelation commanding polygamy, but he would not obey it, nor counsel others to do so, and in answer to the questions of the court stated that he would obey the law without making mental reservation or qualification. The District Attorney stated that Mr, Connelly had made the same statement to him, and the court imposed a fine of $200 and costs.